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REV. RICHARD LEE, M.A., COVENTRY.
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(See Page 24).

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

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FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

ERRATA: A line of type was repeated by mistake in the article on "Miracles," page 9, January issue, tenth line from the end in column 2; and in the article on "Our Movement" on the same page the word "maker" in line 8 from top of column 2, should be "matter."

The Secretary National Council of Congregational Churches, U.S.A., informs us that a joint committee of the congregational and Christian denominations has agreed to recommend that both be merged into one body to be named the General Council of the Congregational—Christian Churches, and it is expected that this will be finally decided in October next. This will include 5,548 Congregational Churches and 950 Christian Churches with membership 928 558 and 114,136 respectively. The basis of unity is acceptance of Christianity and freedom of theological opinion.

The students of Carmarthen College collected £30 for the Miners' Distress Fund as Carol Singers at Christmastime making a round of the town.

Rev. R. Balmforth keeps the Church at Capetown, South Africa, alive with inspiration and interest by his active and forceful ministry of now over 32 years.

Sir David Richard Llewellyn, having conferred upon him the LL.D., of the University of Wales for services to industry, commerce and education is a member and the treasurer of an Aberdare Unitarian Church.

The evening 73rd anniversary service at Adelaide South Australia, recently was broadcasted, Rev. G. E. Hale, minister, conducting and preached vigorously on "The Great Challenge to live heroically."

The recent Unitarian Bazaar at Newchurch, Lancashire, realised £1.750 to pay off a mortgage on the minister's house, and Church renovation, and it leaves a good balance to Church funds.

Rev. A. Thornhill preached last December 7th, at Auckland, N.Z., and had farewell Social December 12th, on removal to Sydney.

The Unitarian Sale of Work at Aberdeen, opened by the Lady Provost, realised £100.

The new Moseley Unitarian Church at Billesley, Birmingham, was opened in December by a service with Rev. H. J. Rossington, M.A., B.D., as preacher, and a week-night meeting with the Lord Mayor, Mr. W. Byng Kenrick, presiding.

At Bury St. Edmunds a Jumble Sale and Social held by the Unitarians brought £14 for Church funds.

The late Alderman T. Parkinson, J.P., of Preston, has left £100 to the Unitarian Chapel.

Mr. E. J. Thompson, of the Dudley Unitarian Meeting House has built at his own cost a nurses hostel to house forty nurses of the Dudley Hospital.

Rev. Dr. W. H. Drummond has been lecturing in India, and delivered Hibbert Lectures for the Calcutta University. January 17th and 18th.

At Mexborough the Unitarians conducted a flag day for a Christmas treat to poor children, realising £20, and entertained 300 children on Christmas Eve.

The Narborough Road Church, Leicester, Women's Friendly has collected and distributed gifts of clothing to the miners families at Coalville and South Wales.

On February 9th the National Unitarian Temperance Association will hold a Rally at Essex Hall, London.

AUTHORS AND COMPOSERS, MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

A new Unitarian Church has been opened at Lupeny in Roumania.

The Free Church pulpit exchanges at Wolverhampton included Rev. W. Holden, Unitarian.

Our General Assembly Council Meeting was held Jan. 25th, at the Church of the Messiah, Birmingham.

Rev. John Evans, Unitarian, Rochdale, has received presentation gifts from his church in appreciation of 25 years' ministry.

At a meeting of the Executive and Committees of the British and Foreign Unitarian Association, Rev. C. J. Street presiding, farewell speeches and presentation of an illuminated address and a wallet with £330 were made to Dr. S. H. Mellone at the close of his secretaryship.

The Unitarian Union for Social Service reports having received a total of £1,320 12s. 3d. up to January 9th, for distribution in the areas of miners' distress to such Unitarian families as are in dire need.

Mr. Walter C. Sharpe, son of the Rev. G. Coverdale Sharpe, of Croydon, has passed the final solicitors' examinations..

George Abbott Short, son of the late Rev. Walter Short, has won an open classical scholarship at Oriel College, Oxford, value £100 per annum.

Mrs. Cogan Conway. Ringwood, has received from the Sunday School Association the long service award.

The Sale of Work in aid of the Wolverhampton Unitarian Church, opened by the Mayoress, realised nearly £60.

The Rev. Dr. Walter Walsh, of London, was anniversary preacher for the Shrewsbury Unitarians recently.

The new General Assembly will meet at Manchester, in April.

A THOUGHT TO THINK

To every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go.

MINISTERIAL CHANGES.—Rev. H. H. Johnson has resigned his ministry of Cross Street Chapel, Manchester, and accepted appointment to our Buxton congregation; Rev. Richard Lee, M.A., has been welcomed into his ministry of the Coventry Great Meeting; Rev. C. M. Wright. M.A., concluded his ministry at Toxteth Chapel, Liverpool, and received public farewell and presentations, and has been inducted and welcomed at Hampstead; Mr. J. J. Potter, Lay-Minister, Middlesbrough, has removed to take up his ministry at Poole, Dorset, and has been welcomed at a special meeting; Rev. A. Whitford. Moneyrea, Co. Down, has accepted appointment to the Dundee Unitarian Church; Rev. W. G. Topping, has received public farewell and presentations on leaving Blackfriars, London, and had good public welcome on starting his ministry at Blackley, Manchester; Rev. Mortimer Rowe, B.A., concluded his ministry at Chowbent, Atherton, on Christmas Day, when he received farewell presentations, and on January 1st, began his official work as secretary of the new General Assembly; Rev. A. O. Broadley, of Preston, has accepted appointment to our Narborough Road Church, Leicester; Rev. E. H. Kersley has been welcomed on settlement at Hastings.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

FEBRUARY 3rd.

1578.—Nelson, a priest, executed for denying the Queen's supremacy.
1696.—William III gave orders as to discussion on the Trinity.
1786.—Gesenius, Hebrew scholar, born.
1816.—F. W. Robertson, of Brighton, born.
1870.—Judgment against John Purchas, ritualist.
1924.—Woodrow Wilson, ex-President of U.S.A. died.

FEBRUARY 10th.

754.—Council at Constantinople re images in Churches.
1701.—Convocation censured the works of John Toland.
1791.—H. H. Milman, Dean of St. Paul's born.
1868.—David Brewster, Free Church supporter, died.
1870.—Convocation voted for a revised translation of the Bible.
1912.—Pere Hyacinthe Loyson died.

FEBRUARY 17th.

1558.—John Sylvanus wrote against the Romish error.
1600.—Giordano Bruno burnt at Rome.
1698.—First steps towards the Blasphemy Act started.
1766.—Malthus, writer on population, born.
1809.—Abraham Lincoln born.
1848.—Religious liberty granted to the Vaudois.
1898.—Sir James Stansfield died.

FEBRUARY 24th.

1538.—The trick of the Rood at Boxley, Kent, exposed.
1566.—Disputation on the Trinity in Transylvania.
1651.—John Fry and his book on the Trinity condemned.
1719.—Salters Hall Conference. Decision that acceptance of the Bible be alone required of Nonconformist ministers.
1864.—A protest against the judgment of the Privy Council, re Essays and Reviews, issued and signed by 11,000 clergy.

MARCH 3rd.

1583.—Lord Herbert of Cherbury born.
1604.—Faustus Paulus Socinus died.
1633.—George Herbert, poet, buried.
1756.—William Godwin, husband of Mary Woolstencroft, born
1869.—Thomas Foster Barham died.

Notes on the Doctrine of the Trinity.

By REV. ARTHUR W. FOX, M.A.

II. THE NEW TESTAMENT.

Jesus came to found a kingdom, not to establish a church. The "kingdom of God" for which he laid down his life, was to be an inner kingdom, in which his Father and ours reigned in the souls of His children. Towards the close of his career, he believed himself to be the "Messiah" or deliverer, for whom his people was looking and longing.* But he was to deliver them from their own sin and selfishness, not from the wrath of God, nor from the Romans. Hence he left no regular system of theology, but a body of supreme moral and spiritual truth. But when he had been crucified, his greatest Apostle, who was inherently a theologian, set about to frame a great system of theology. But he had so many calls upon his time in his missionary journeys and so many problems to solve, that he was never able to elaborate such a system, if indeed he had fixed one at the background of his thought.

One of the first tasks he set himself, was to unfold the purpose of God in giving Jesus to the world. While he was doing most of his work, none of the Gospels was written or at least published, and the Fourth was not written until about twenty years after his death. That is to give it its earliest date. In the Rabbinical Schools he learned much of the Apocalyptic literature of his time, in which he found great stress laid upon Adam as the first man, as he is represented to have been in Genesis ii—iii. Believing this in its most literal sense Paul set out to frame a cosmic theory linking the creation of Adam with the coming of Jesus. At this point it may be noted that Jesus never once alludes to Adam. Paul regarded Adam as having brought death into the world by his disobedience in the Garden of Eden. Hence man as his descendant needed deliverance from death. This he received through Jesus, who conquered death by his resurrection. As Paul says, "God was in Jesus Christ reconciling men to Himself." In other words God inspired Jesus, who showed men how to conquer their sins and become one with him. He has no idea of the need of God being reconciled to man, but only man's being reconciled to God, which is a very different thing.

In the Epistles Jesus is often called "Lord," but never in the sense of God. In fact there is always a strongly emphasised difference between them, when the names occur in the same passage, e.g. I Cor. viii, 5, 6, we find "To us there is but ONE God the Father. . . and one LORD, Jesus Christ." Clearly then two separate personalities are here meant, not two persons of one Triune Being. The word "Lord" when used of Jesus simply means "Master" or "the risen Lord," who became Lord by his resurrection. Him the Apostle believed himself to have seen in a vision on his way to Damascus, a circumstance which led to his conversion. It is just the application of this word or title "Lord" to Jesus, which led to a confusion and ended by post-Pauline Christians calling him "God", but of lower rank than the "Father". At the same time Paul sometimes appears to have all but identified the risen Jesus with the Holy Spirit, which led later thinkers also to deify this impersonal agency of God our Father upon the souls of His children. He may have imagined him to be a pre-existent being, "the man out of heaven". But that is most uncertain. At all events Paul gives no countenance to the legend of the Virgin-birth and emphasises the humanity

*Some experts say this is doubtful. See — Herford, page 22.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

"Out-and-out" Unitarians

By the Rev. WILLIAM C. HALL, M.A.

Here is part of a pleasant conversation. One of my good Southport friends and I were discussing people who ought to come to our Church and do not. They have been known as connected with other of our Churches, and some of them have a reputation for good work therein; but, having retired to this town, they have also seemingly retired from their religion. "Now," said my friend, "there's Mr. ——, he's really an 'out-and-out' Unitarian." "Yes," I replied, "he's one of a good number I know in several places, who are certainly 'out-and out,' because they are 'never in.' If the rest of us were like them there would be no such thing as Unitarianism with its Churches and General Assembly. The reason our denomination is not as strong as it ought to be is that there are so many 'out-and-out' Unitarians, who ought to be 'in-and-in.' "

Now I can soliloquize. It seems to me that there are prepositional Unitarians of other kinds. Besides the "out-and-out," there are the "out-and-in": these are they who have Unitarian views, and who, without any intention of joining our Churches, occasionally come to their services. At last, thinks the minister, they are going to "join us." But no, they are still more "out" than "in." And there are the "in-and-outs": these come to the services more frequently, indeed, indulge in quite meritorious spells of Church-going, and perhaps become members for a period.

Cannot we make these people "in-and-in" Unitarians who hold, among their principles, that Unitarian Churches ought to be steadily supported by them?

In Martineau's "Hymns of Praise and Prayer" there is a hymn, which does not appear in our later books, but which I always feel at Church Anniversaries I want to sing in praise of the Unitarians who are "out-and-out" in the sense that they are "in-and-in" Unitarians, surely in, deeply in, with their very lives in, our Churches. I like it for its first verse, and particularly for its first line,—"Salt of the earth, ye virtuous few,"—for I have been long enough in our ministry, mainly working on rough ground, to appreciate the quality of the loyalty of the "in-and-in" Unitarians.

What amazes me is that any who have found Unitarianism in one place should lose it in another place, and that any who have come into touch with it should ever get out of touch. What can our General Assembly do to make our people in all places realise that they are more than "local" Unitarians and that their religious fellowship is of all our Churches.

Literature.

"Judaism in the New Testament Period," by R. Travers Herford, B.A., The Lindsey Press, 5, Essex Street, London, W.C. 2.—4/6 net.

This is a book not merely for the expert scholar, but for the average reader, "intended primarily for those readers of the New Testament who have no knowledge of Hebrew or of the Rabbinical literature." It is written in a style that any ordinary person can easily follow, and Mr. Herford's explanations in every chapter are so clear that no person who knows plain English can fail to understand. The work is of considerable historical interest as the titles of the chapters indicate: (1) Judaism before the period of the New Testament; (2) Growth of Sects and Parties; (3) The Teaching of the Pharisees; (4) Non-Pharisaic Judaism; (5) Judaism in Operation; (6) The Impact of Christianity on Judaism; (7) Separation of Christianity from Judaism.

The great value of this book consists in the fact that it gives the reader much new light on the real character of Judaism; the important and predominating as well as the vitalising influence of the Pharisees; the difference between the Judaism since the destruction of Jerusalem—A.D. 70—and what it was before that event; also the real cause of the original Jewish Christian movement becoming severed from the Jewish Faith. Such an understanding of these matters as Mr. Herford here supplies helps very much to a truer comprehension of much that is in the New Testament. However correct Jesus was in his severe characterisation of some of the Pharisees making the very name henceforth a byeword amongst Christians for hypocritical pretence, it was not true of the general denomination as a whole. The Pharisees established the synagague system—a thing apart from the Temple and its ceremonials and sacrificial rites, and the early Christians owe to the synagogue their own system of congregational meetings for public worship of which they are the continuation.

It is interesting to find that Mr. Herford believes that the evidences are strong against the idea that Jesus thought of himself as the Messiah that was to come. To quote from the book (p. 113)—"While there was a considerable range of meaning in which the term Messiah was understood, it is quite evident that Jesus did not identify himself with any of

them. And the reason is clear. If he had done so, those who held that particular view of the Messiah would have owned him."

Mr. Herford has in this volume under notice rendered immense service to those Christians in general who are earnest students of both the Old and New Testament who may have the good fortune to read his informing and very interesting pages—as well as to those of the Jewish faith, for giving concerning that faith, such a fair-minded representation thereof.

"Jesus the Son of Man," by Kahlil Gibran, 8s. 6d. net, Messrs. William Heinemann Ltd., The Windmill Press, Kingswood, Surrey.

This is a remarkable book consisting of the imagined opinions of the contemporaries of Jesus, from no less than seventy-nine of them. They are very various with strong contrasts from differing points of view. They are expressed in language in harmony with the New Testament style of narrative, and certainly do present a very interesting and informing impression as to the conflicting views of the Master existing at the time. Anyone reading through this book is made to feel so powerfully and graphically what is said and described, that it seems as though the reader is in the presence of that unique personality, and under the spell of his influence. The author evidently holds the view that Jesus was a real man, thoroughly human; John, the son of Zebedee is here represented as saying that "Jesus the Nazarene was born and reared like ourselves; His mother and father were like our parents, and He was a man." The following description is represented as from "A rich Levi in the neighbourhood of Nazareth."

"He was a good carpenter. The doors he fashioned were never unlocked by thieves, and the windows he made were always ready to open to the east wind and to the west.

Now this my house was builded by many hands thirty years ago. I sought builders and carpenters in all the towns of Galilee. They had each the skill and the art of building, and I was pleased and satisfied with all that they did.

But come now, and behold two doors and a window that were fashioned by Jesus of Nazareth. They in their stability mock at all else in my house.

See you not that these two doors are different from all other doors? And this window opening to the east, is it not different from other windows?

All my doors and windows are yielding to the years save these which He made. They alone stand strong against the elements.

Had I known then that this youth with saw and plane was a prophet, I would have begged Him to speak rather than work—."

Of course some opinions of Jesus here express contempt and hatred, as from Caiaphas or Annas the High Priest. But disciples, followers, and others who heard him, speak otherwise in reverence and admiration. He is denounced by officials as an agitator and reformer, and beloved by others for His gentleness and yet strong and attractive personality.

The book contains coloured illustrations of a mystical character by the author reminiscent of the style of William Blake, also designs in black and white.

THE CHURCH OF THE FUTURE.

A Church of the Faithful
We would build,
To the Faithful One alone;
Amidst the memories of the past,
And the present with its burden vast,
And the future sweeping on.

A Church of the Free
We here would build
In the hope and strength of youth:
Where the mind unchartered and unbought,
May range on the glowing wings of thought
Through the boundless realms of truth.

A Church of the Earnest
We would build;
Of those who desire to grow;
With deeds of worth their lives to fill,
And to make the world better still,
As God would have them do.

A Church of Christ
We here would build;
Like him whom thou hast given;
A Church divine, tho' of human birth,
As broad and strong as the spacious earth,
As high and fair as heaven.

—S. F. Macdonald.

DEATHS.—Mr. C. J. Higgs, Brighton, December 14th; Rev. W. J. Phillips, Porthcawl, Glam., December 24th, 64; Miss Emma Bowring, Liverpool, December 25th, 79; Mrs. H. Butler, Bramhall. Stockport, December 21st, 65; Mrs. J. E,. Flower, mother of Dr. Cyril Flower, December 30th, at Cambridge, 83; Miss Anne Smith, Preston, December 28th; Mr. C. W. Washbourne, Bangor, North Wales, December 26th. 84; Mr. Jonas Teal, Halifax, January 3rd, 77. Alderman Howard Clay, Halifax, January 1st, 62; Sir John Brunner, Bt., London, January 16th, 63; Mr. H. J. Lister, Crowborough, January 8th, 87; Miss Sarah Silson, Bradford; Mr. Thomas Taylor, Whitefield, Manchester, January 16th; Mr. Chas Wright, J.P., Boston, Lincs., 82; Mrs. E. Talbot, London, 85; Mr. Fred Hartley, Gorton, interred December 28th, 52; Mr. Wm. S. Fox, Gorton, interred December 1st, 74; Mr. R. W. Elias, Gorton, interred December 1st, 44; Mr. George Allen, J.P., Clough, Co Down., January 12th; Mr. George Cunliffe, Rawtenstall, January 12th, 72; Mrs. Burrows, Newchurch, December 21st, 75; Mrs. R. Holt, Newchurch, December 31st, 69.

Rev. Richard Lee, M.A. (Coventry).

Rev. Richard Lee, M.A., the new minister of The Great Meeting House is a Yorkshire man by birth. His father, Abraham Lee, of Mexborough, was a well-known West Riding educationalist and County Councillor.

Mr. Lee belongs to a Congregationalist family with a record of Congregational membership going back many generations.

While Richard Lee was a Congregational minister at Blyth for 12 years—1902-1914—he was regarded as a Radical Rationalist in Theology and after dubbed Unitarian. His fathers in the faith were Rhondda Williams and Dr. Duff, of Bradford. In 1906-1910 he took a prominent part in the New Theology Movement.

The change to Unitarianism in 1914 was not a sudden break but logical development of the Rationalist outlook.

Alfred Hall, then of Newcastle, was one of the chief instruments in bringing about the decisive change of denomination.

During Mr. Lee's first Unitarian pastorate at Chesham, Bury, his ministry met with the tremendous avalanche of the war. Over 100 young men left the Chesham Church for the war, and over twenty were killed. In spite of Mr. Lee's peace-by-negotiation views, there was a fine spirit in the Bury Church which held the friends together. A History discussion class did a vast amount of good, and Mr. Lee's work as a master in the Bury Grammar School was appreciated by all classes. In 1918, Mr. Lee was called to succeed Rev. Henry Dawtrey as minister of the Free Religious Movement, Dundee. There he did four years strenuous happy labour, especially notable for open-air campaigns which made him known in every quarter of Forfarshire and the Kingdom of Fife.

The call to Ross Street, which Mr. Lee had declined in 1914, was accepted in 1922.

It was a question of closing the Church or trying again under new leadership.

For a year it was a great struggle, but eventually a flourishing Church with 160 members was established.

During the whole of his ministry Mr. Lee has been closely associated with the Labour Movement. Though a keen sportsman with expert knowledge of football and cricket personalities and an interest in golf and tennis, most of his leisure was devoted to speaking for Labour in highways and bye-ways. For four years Mr. Lee was a member of the Glasgow Town Council. His energy and diplomacy succeeded in carrying a resolution to taboo intoxicating liquor at all Corporation functions. All sections of opinion spoke in the highest terms of Mr. Lee's public work in Glasgow.

Within the last two months, two invitations to stand for Parliament were refused.

Mr. Lee has a firm conviction, expressed again and again, that no political change can be of any value unless it is backed by ethical and spiritual transformation. Hence he sticks to his ministry of teaching and exhortation.

During the last ten years Mr. Lee has devoted considerable time to writing. One of his booklets earned the very highest commendation from the late Lord Morley and some of the best-known literary critics. Another had a circulation of about 10,000, with little or no advertising.

One of Mr. Lee's main interests is that of Philosophy in which he took his London M.A., degree twenty years after his degree of Bachelor was won.

In Coventry he hopes to cultivate that sphere of intellectual activity with more zeal than was possible in the crowded life of Glasgow.

The Unity Fellowship.

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Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

Who will Lend a Hand in a glorious work that is greatly needed? I mean the propagation of the New Unitarianism. I receive letters from readers of this magazine expressing intense gratitude for its contents month by month. They come not only from men and women of earlier years and younger people, but from others much advanced in life.

A lady far on in years writes:—"I think it is splendid. I do enjoy the reading of it."

Another lady:—"I like your little magazine very much." That elderly people should be cheered and comforted by our monthly paper in this way is a great joy and encouragement to me as Editor to be keeping on this work so much longer than I anticipated. I only mention these two instances out of many, on account of such words coming from readers advanced in years, who are lonely and widowed, and who have too little of human fellowship and find it in our Monthly message.

How is it? I believe it is a communion of spirit they find there, and because of the absolute faith in the all conquering Fatherliness of God which cannot fail, and the strongly positive faith

in the goodness of human nature which are expressed in this paper,—and further—the grand ideas which the great conception of world Unity suggests.

I call those ideas so implied THE NEW UNITARIANISM. It is so different from the Unitarianism out of which it has developed. It is no longer expressed merely in the unipersonality of God as opposed to the doctrine of Trinity, but it means that there is One loving Providence, One Righteous Purpose to be fulfilled in all mankind; it means that all human beings are created for Unity, that all sections of Society and all the nations are intended to be as One, that people of every race and clime are destined to care for and protect each other, that the One true way of life in all human affairs—in labour and commerce—in politics and world relations, is, to co-operate for each other's good and to promote the true welfare of each and all.

This larger conception of Unity with all its world-wide and universal implications is The New Unitarianism which is to be preached more widely and more intensely, and reduced to practice in all the doings and dealings of mankind. To be preached and put into practice! To get together and consider how to Christianise Society. To devise ways and means by discussion, study, and friendly talk; to organise life everywhere on the principles of The Golden Rule, and—Love thy neighbour as thyself. Going to Church on Sunday is very important for inspiration and for religious fellowship, but that is not enough. Cannot we get together and consider how we can best substitute peace for war, mutual help in place of greed and grab, abolish the war of classes, of industry, and harmonise all human interests by brotherly and sisterly concern in place of the cruel and barbarous self-seeking that so largely predominates? The chemist, the inventor, the pioneer, they study and seek how to find the true way of realising what they are after. Can we not follow their example and earnestly seek out Christian methods of doing Everything, not only in the home, but in the markets, in the workshop, in the field and quarry and mine, in the factory, the office, in the counting house and on "change"?

Surely this is what our Unity Fellowship can engage in doing—whatever else it may attempt. Who will Lend a Hand in this great work and get their friends together in a Study Circle for this enterprise and research? This effort to organise the Unity of Man, inspired by the Divine Unity, is of all things the most worth doing, and fraught with the most blessed results. Those words are not spoken to the wind but to living human beings who can not only read, but think AND DO. Again—who will help?

This Fellowship is meant for something big, for the co-operation of souls in earnest for it. WHY NOT YOU?

Membership subscriptions 1/- to the Fellowship. To any members of the Fellowship willing to help get a Study Circle, 12 copies of this magazine can be sent gratis for distribution to friends who might join such Circle.

Mr. A. Harrison,

STALYBRIDGE.

As showing the kind of fellow-workers of Mr. Rosling, in connection with the Stalybridge Unitarian Church and Sunday School, we record one striking event amongst the happenings of the past year, indicative of the faithful service of some of the members. On Saturday, February 25th, last, seven Sunday School workers were specially honoured by being presented with long service medals, their combined periods of office making a total of 248 years. In each case the medal was for 25 years continuous service—presented by the Sunday School Association. The recipients were:—

Miss E. A. Shepley, teacher from 1894.
Miss F. Fletcher, teacher from 1901.
Mr. G. Caton, teacher and superintendent since 1887.
Mr. A. Harrison, teacher and superintendent since 1894.
Councillor H. Dillecate, teacher from 1886.
Mr. J. Matley, teacher, librarian and teacher's secretary since 1885.
Mr. A. M. Haigh, school pianist, teacher and school secretary since 1901.

We give a portrait of Mr. A. Harrison, one of the recipients.

The Women's League.

The Quarterly Meeting of the Leeds District League took place at the Chapel Lane Unitarian Church, Bradford, on Saturday, December 15th, 1928. In spite of the inclemency of the day there was a representative gathering of over 80 from Bradford, Lydgate, Wakefield, Halifax, Huddersfield and Leeds, and it was decided to hold the Sixth Annual Meeting of the League at Mill Hill Chapel, Leeds, on Saturday, March 2nd, 1929.

A devotional Service was held in the Chapel, conducted by the President, Mrs. A. G. Peaston (Huddersfield), preaching from the text "A little child shall lead them," Isaiah 11, verse 6. Mrs. Peaston traced the influence of the child, its helplessness calling forth a wealth of tenderness, its simplicity, its capacity for wonder.

After tea the General Meeting was presided over by Mrs. Peaston, an address was given by Miss Hargrove, on "Unitarianism its strength and its weakness."

In speaking of the Unitarian Faith as:—

"The Fatherhood of God."
"The Motherhood of God."
"The Brotherhood of Man."
"The Leadership of Jesus."

she asked, do Unitarian Women really value their Faith and appreciate its value. Many had been born into it and not called upon to pay any price in struggling or suffering for it, and so failed sometimes to value it properly.

The world judges a Faith by those who profess it, and the failure of many so-called Christians to live up to their profession, is possibly responsible for much of the agnosticism and irreligion in the world.

One hears of Unitarians who abstain from giving their children definite Unitarian teaching on the plea they must be left free when old enough to choose their own particular Religious Faith. But if we do not seek to draw them into our household of Faith, others will seek to draw them elsewhere. Let the children be taught first what we do believe, and only later, as their reasoning powers develop, should the arguments for the rejection of orthodox doctrine be stated to them.

It is for us all, however humble we may be, to attest the truth of our Faith by our daily lives, our deeds, our thoughts, and the enthusiasm and zeal with which we give our message, and support our Churches.

In the discussion which followed Miss Hargrove's stimulating address, many appreciative references were made to Miss Hargrove's father, the late Dr. Hargrove, many of those present having come under his influence during his long pastorate at Mill Hill Chapel, and holding him in affectionate remembrance as a revered leader of Unitarianism.

Cordial votes of thanks were passed to Miss Hargrove, also to Mrs. Peaston, and a most interesting and successful meeting closed with the Benediction.

The League branch at Capetown, South Africa, established 1922, meets monthly and does good Fellowship work especially in meeting fellow Unitarians visiting Capetown on way to or from Europe, America, Australia, and others parts of the globe, Miss Mitchell, of London, Fellowship Secretary, informing and advising in advance.

The members of our League at Cheltenham have been active in collecting, making, and distributing clothing for the distress in the district of the Forest of Dean.

At Narborough Road, Leicester, the League and Women's Friendly raised £35 at a gift social, December 19th, in aid of Church funds, making over £100 raised for the Church by the women during the past year.

It is reported that 27 League branches in addition to Leeds, Sheffield, Leicester, and other branches have sent gifts of clothing and other goods to the distressed mining districts.

The Manchester District League had its quarterly meeting at Stockport Unitarian Church—service conducted by Mrs. D. P. Stewart, of Failsworth, Mrs. Thackray and Mrs. Freeborn opened a discussion on "What are we trying to make of our Church?"

As a result of investigation by the League from headquarters, it is found that public free libraries have scarcely any books on Unitarianism.

Ald. Edmund Huntsman, Lord Mayor of Nottingham, Member of our High Pavement Chapel, has been presented with the Freedom of that city.

Rev. W. T. Bushrod, M.A., Unitarian, is president-elect of the Bury (Lancs.) Free Church Council, and pulpit exchanges have included our two ministers—himself and Rev. J. W. Maw, M.A.

The new Moseley Church at Billesley Birmingham reports good progress, having 40 scholars, an adult school, and a church attendance of 40.

Bolton Unity Church has five Sunday school teachers who have recently received long service medals for more than 25 years' service. The Annual Bazaar produced £280.

The Annual Sale of Work at Heywood Unitarian Church Jan. 1st, realised the record result of £382.

Rev. C. W. Townsend has held special Mission services in Northern Ireland, and at Lewisham, London, and gave addresses at the Billesley Church, Birmingham, to a ministers' meeting, and to a public assembly in the Church

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"Without enthusiasm nothing will be done; but it is true that without knowledge nothing will be done."—Balfour.

Unitarians and Social Reform.

STUDY COURSE (11). For Sunday Classes or Weeknight Discussion Circles.

(5) DR. SOUTHWOOD SMITH (1780-1861).

Jesus of Nazareth is rightfully acclaimed as the Prince of Saviours, rescuing men and women from the evils which beset them. He was very practical. "Is not the life more than meat, and the body than raiment?" said he. It was reported of him that he declared—"I am come that they might have life, and have it abundantly." So he came to save men's lives, to impart more life.

Other men, following the great example have given themselves to saving human life and become numbered among the saviours of mankind. One of these was Thomas Southwood Smith. He was the originator of the science of sanitation. The chief honour of this is usually given to Edwin Chadwick. But Southwood Smith was investigating Sanitary Reform and publishing his researches upon it before Chadwick. His articles in the first two numbers of the "Westminster Review" on "Contagion and Sanitary Laws," aroused considerable interest. Later his book—a "Treatise on Fever" and other writings of his ultimately won support for Sanitary reform ending in the Public Health Act of 1848, by the enforcement of which thousands of lives have been saved.

Taking London alone the death rate in 1846 was 23 per 1,000, but in 1925 it was only 11 or less than half. On the population 1925, of 4,483,249, this difference is a saving of 53,796 lives in that year. The deaths in 1924 in the whole of England and Wales came to 473,235, or just over 12 per 1,000; in 1901 they were nearly 17 per 1,000, so that 1924 shows a saving of life on a population of 38,746,000 of nearly 193,730 in the year through sanitary reform initiated by Southwood Smith.

And not only was he an enthusiast for lowering the death rate by better sanitation but also by industrial reforms in factories and coal mines for the emancipation of children and women from cruelty and slavery. He was appointed on the Factory Commission of 1833, and on another Commission later for inquiry into employment in mines, and at his instigation the reports were illustrated by drawings showing little children dragging coal wagons and women carrying loads on their backs. With his help an Act of Parliament was passed abolishing the employment of little children in factories and mines and women in mines.

By this work of life-saving Southwood Smith was securing a larger measure of the application of justice, of the principle of the Golden Rule of real Christianity. Such social reform is true religious work. And in this connection it remains to be said that Southwood Smith was a Unitarian Christian. He was born in a family of strict Calvinists and was trained for the Baptist ministry, but while at College he declared that he could not believe and teach the orthodox doctrines, and because of this his family cast him off for ever. He afterwards entered Edinburgh University and gained a medical degree, and practiced as a physician. In Edinburgh he ministered to a congregation which he had gathered together, and later at Yeovil he was minister of the Unitarian congregation as well as a practising physician, a healer of bodies and of souls.

In the year 1816, when Southwood Smith was only 28 years of age he published his book on "The Divine Government" to prove the doctrine of Universalism or what he called "Universal Restoration." He said "This doctrine maintains that mankind will finally be restored from sin, and from the present and future misery which is its consequence, to a state of purity and happiness, and that this will ultimately be the case with respect to every individual of the human race." Though more than a century has passed since he wrote and issued that work it is still the best text book on the subject. Evidently Tennyson agreed with its doctrine by his lines:—

> "Not one soul shall be destroyed
> Or cast as rubbish to the void,
> When God hath made the pile complete."

(6) RALPH WALDO EMERSON (1803—1882).

R. W. Emerson, the greatest of American writers, was the second son of the Rev. William Emerson, minister of the First Church in Boston which had developed out of Calvinism into Unitarianism. Ralph, himself, after running his college course became Unitarian minister assistant to the Rev. Henry Ware of the Second Church in Boston (1829), and soon after Emerson became sole pastor, Mr. Ware resigning owing to ill-health. Until the end of 1832 he remained the much-loved minister of his congregation, but then he retired from that position because he could not conscientiously administer the bread and wine in the Communion Service.

Though he preached occasionally in various Unitarian Churches, he did not again seek a settled ministerial charge, but gave himself to lecturing and literature. He went to live at Concord, where he was a member of the Unitarian Church up to his death in April 1882. His friends and acquaintances included Dr. Channing, Theodore Parker, the poets Longfellow and Lowell, Dr. Oliver Wendell Holmes, Nathaniel Hawthorne, Margaret Fuller, the Alcotts, and other notable Unitarians.

Emerson was a Social reformer in the same sense as others who have disseminated ideas and principles for a more righteous system of Society. The citations now given from his essays are illustrations of his thought:

"The power which is at once the spring and regulator in all efforts of reform, is the conviction that there is an infinite worthiness in man which will appear at the call of worth, and that all particular reforms are the removing of some impediment. Is it not the highest duty that man should be honoured in us? I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence. I ought to make him feel that I can do without his riches, that I cannot be bought—neither by comfort, neither by pride—and though I be utterly penniless, and receiving bread from him, that he is the poor man beside me."

"It is a peremptory point of virtue that a man's independence is secured. Poverty demoralises. A man in debt is so far a slave; and Wall Street thinks it easy for a millionaire to be a man of his word, a man of honour, but that in failing circumstances, no man can be relied on to keep his integrity."

"There is great competition of rich and poor. We live in a market, where is only so much wheat, or wool, or land; and if I have much more every other must have so much less. I seem to have no good, without breach of good manners. Nobody is glad in the gladness of another, and our system is one of war, of an injurious superiority. Every child of the Saxon race is educated to wish to be first. It is our system; and a man comes to measure his greatness by the regrets, envies, and hatreds of his competitors."

"Why are the masses from the dawn of history down, food for knives and powder? The idea dignifies a few leaders, who have sentiment, opinion, love, self devotion; and they make war and death sacred; but what for the wretches whom they hire and kill? The cheapness of man is every day's tragedy. It is as real a loss that others should be low, as that we should be low; for we must have Society."

"As to what we call the masses, and common men; there are no common men. All men are at last of a size; and true art is only possible on the conviction that every talent has its apotheosis somewhere."

"Let us make our Education brave and preventive. Politics is an after-work, a poor patching. We are always a little late. The evil is done, the law is passed, and we begin the uphill agitation for repeal of that which we ought to have prevented the enacting. We shall one day learn to supersede politics by education. What we call our root and branch reforms of slavery, war, gambling, intemperance is only medicating the symptoms. We must begin higher up, namely, in Education."

Emerson was also a poet, but limits of space forbid various illustrations from his verse. This brief quotation must suffice:—

"We grant no dukedoms to the few,
We hold like rights and shall;—
Equal on Sunday in the pew,
On Monday in the Mall.
For what avail the plough or sail,
Or land, or life, if freedom fail?

The noble craftsman we promote,
Disown the knave and fool;
Each honest man shall have his vote,
Each child shall have his school.
A union then of honest men,
Or union nevermore again."

(7) MARY CARPENTER (1807-1877).

Mary Carpenter was one of the most remarkable women of modern times for philanthropic zeal, energy and devotion. She ranks second to none amongst the women social reformers of the nineteenth century. She was the daughter of Dr. Lant Carpenter and was born April 3rd, 1807. Her father was Unitarian minister at Exeter and Bristol. Her brothers were Dr. W. B. Carpenter, the physiologist, Rev. Russell Lant Carpenter, and Dr. Philip Pearsall Carpenter, once Unitarian minister at Warrington; and Dr. J. Estlin Carpenter was one of her nephews. James Martineau was a fellow-pupil of hers in her father's school at Bristol. She assisted her mother and sisters in the management of a girl's school, and she took considerable part in the Sunday School as teacher of boys and girls, and thus came to feel a keen interest in the education of the children of the poor.

Through a visit of the Hindu Reformer, Rammohun Roy, she became interested in the people of India, and by another visitor to her parents home, Dr. Tackerman, of America, her sympathies with the poor and destitute received added strength and purpose. She formed a society for visiting the slums of the city; established a Ragged School; and in concern for juvenile criminals she took part in establishing a reformatory for boys and founded a reformatory for girls. Hundreds of girls were permanently rescued—Miss Cobbe stated that as many as 450 of them were helped and trained into respectable careers and thus realising her best hopes. She was mainly instrumental in the securing of a Reformatory Schools Act, and an Act for Industrial Schools for neglected children found in the streets. Owing to Dr. Tuckerman's influence she secured the establishment of a Domestic Mission to the poor of Bristol.

In the Industrial Schools she was assisted by Miss Cobbe as a co-worker. Her philanthropic passion knew no bounds—she advocated prison reform, promoted the higher education

of women, worked for the repeal of the contagious Diseases Acts in the crusade led by Josephine Butler; for women's suffrage, and rights of factory children; and for the Temperance Movement. She paid no less than four visits to India and was consulted by the Indian Government on problems of Education, prison discipline, reformatory work. While there she visited schools and prisons. established a school for Hindu children, created the National Indian Association, secured a permanent system of female education, and founded the Bengal Social Science Association. Nearer home Mary Carpenter visited the prisons in Ireland. She went to Canada and the United States in 1873, exposed the bad prison conditions there, advocated reform and secured improvement.

Concerning neglected children Mary Carpenter said:—

"I believe that the children who grow up UNTAUGHT and UNCARED FOR in our Christian and civilised country do not owe restitution to Society when they have infringed its laws, which they have never been taught, or when they become dependent on it for physical support from never having had a proper training of the powers which the loving Creator has given them. I believe—that Society owes restitution to them for having left them in that condition—passed by, as it were, on the other side of the world's highway.

"Why does Society leave millions of their fellows to perish, regarded as the dregs of the population, unworthy of the boon of education, but in reality immortal beings, children of one Father, and heirs with Christ of eternal life?"

At the close of her beneficent earthly career a monument was placed upon the walls of Bristol Cathedral at the request of the Dean, which bears an inscription by Dr. James Martineau, including the words: "No human ill escaped her pity, or cast down her trust."

(8) THEODORE PARKER (1810-1858.)

Among the brilliant group of eminent Unitarians of America in the earlier part of the nineteenth century Theodore Parker was remarkable as a radical in theology and equally in his advocacy of social reform. For fourteen years he preached to a congregation, in a large hall in Boston, which grew into an assembly of two and three thousand persons.

On questions of Social Reform he insisted on the application of Christian principle. "Society" he said, "is not Christian in form or spirit. So there are many who do not love to hear Christianity preached and applied. — A Christian State after the pattern of that divine man, Jesus—how different it would be from this in spirit and in form!"

"It is for you" declared he, "to organise the rights of man, thus balancing into harmony the man and the many, to organise the rights of the hand, the head, and the heart.—Remember there is a God who deals justly with strong and weak. The poor and the weak have loitered behind in the march of man; our cities yet swarm with men half savage. It is for you ye elder brothers, to lead forth the weak and the poor! If you do the national duty that devolves on you, then are you the saviours of your country, and shall bless not that alone, but all the thousand million sons of men."

"The man is a man, an integer, and the State is for him; as well as a fraction of the State, and he for it. He has a man's rights; and however inferior in might to any other man, born of parentage how humble, so ever, to no wealth at all, with a body never so feeble, he is yet a man, and so equal in rights to any other man born of a famous line, rich and able; of course he has a right to a chance for the best culture which the educational attainment of mankind, and the circumstances of the nation render possible to any man; to so much as he has power to acquire."

"There are two classes—the victims of society, and the foes of society: the men that organise its sins, and then tell us nobody is to blame. May God deal mercifully with the foes; I had rather take my part with the victims. Yet, is there one who wishes to be a foe to mankind?

"Here are the sons of the poor, vagrant in your streets, shut out by their misery from the culture of the age; growing up to fill your goals, to be fathers of a race like themselves, and to be huddled into an infamous grave. Here are the daughters of the poor, cast out and abandoned, the pariahs of our civilisation, training up for a life of shame and pollution, and coming early to a miserable end. Here are the poor, daughters and sons, excluded from the refining influences of modern life, shut out of the very Churches by that bar of gold—ignorant, squalid, hungry and hopeless, wallowing in their death! Are these the results of modern civilisation; this—in a Christian city full of Churches and gold?"

"A great change will doubtless take place in the relations between capital and labour; a great change in the spirit of society." "I do not believe it is just and right that less than one twentieth of the people in the nation should own more than ten twentieths of the property of the nation."

"To a certain extent each man is his brother's keeper. Of the powers we possess we are but trustees under providence, to use them for the benefit of men, and render continually an account of our stewardship to God."

"We are all brothers, rich and poor, American and foreign; put here by the same God, for the same end, and journeying towards the same

heaven, owing mutual help. Then, too, the wise men and good men are the natural guardians of society, and God will not hold them guiltless if they leave their brothers to perish."

"I think there will be a great change in the form of society; that able men will endeavour to remove the causes of crime."

"Do you say, I can do but litt'e to Christianise Society! Very well, do that little, and see if it does not amount to much, and bring its own blessing."

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE MAGIC WINDOW.

Millie and Mollie were friends. They lived in the same street and went to the same school, and were just about the same age. And, yet, they were so unlike that people wondered how it was they were so inseparable. It did seem strange. "Mollie is all right," they said; "but Millie is a different child."

She was difficult. It wasn't easy to please her; she was very easily offended; she was subject to what some called the 'miseries' and often had a face like a wet wash-day; she was, indeed a difficult child. Fortunately, Mollie was all right. All that Millie wasn't, Mollie was. She was easily pleased, never offended and her happy always smiling face carried sunshine everywhere. And, of course, it was she who kept the surprising friendship in good repair.

It is only fair to say that Millie somehow contrived to play up to Mollie. Perhaps she couldn't help herself. It is hard to be disagreeable, if your friend steadily ignores the fact that you are so, and behaves as though you were perfectly sweet. Nobody enjoys being sulky or ill mannered, if nobody else is upset. And Mollie was never upset. Perhaps her love was of the big kind that is said to be blind, which it never is. She certainly had the art of making Millie happy and bringing out her best. Doubtless, that was the secret of the strange friendship.

One day, Millie seemed to wake up. It was a fine Saturday afternoon, and the two chums were out for a walk. As they lived near the edge of the town, they often made their way across the fields, or along the lovely lanes, and sometimes they explored a charming little coppice through which sang a merry brooklet.

As they walked along chatting about all sorts of things that interest little girls, Millie suddenly said, "I wonder how it is?"

The question seemed to have nothing to do with anything they had been talking about; so Mollie said, "How what is?"

"I was just wondering how it is we are so different," replied Millie.

"Are we different, Millie?"

"You know we are. You are always so jolly and nice, and I——."

Before she could finish the sentences, another voice chimed in. It sounded like an old voice, but so cheery and friendly that it surprised without frightening them.

"I can tell you," said the voice. The girls looked round quickly, but there was no one in sight. Then they looked at each other.

"Did you hear that?" gasped Millie.

Mollie had heard it, of course; but before she could reply, it spoke again.

"Don't be afraid, my dears," it said; "it's quite all right!"

And the next moment, a charming old woodcutter came smiling through the hedges. He was such a friendly looking old man that they simply could not be afraid.

"Do you know, my dears, though you have never noticed me, I've seen you lots of times going to my little wood. And though it may surprise you, I knew that one day one of you would ask that important question."

They were surprised, and their astonishment tied their tongues.

"You are different, you know," smiled the old man, "and I think I can partly tell you why, or rather, show you why."

"Can you, really?" said Millie, eagerly.

"I believe so, if you will kindly step into my cottage."

With that, he pushed his way back through the hedges, and the two girls followed, wondering what they would find on the other side.

Without turning round, the old man forced his way through another hedge, and hurrying after him, the girls found him leading them through a lovely little garden to the prettiest cottage they had ever seen.

"Come in, my dears; it's quite all right," called the cheery voice; "my missus will be glad to see you."

And in they went.

Inside the cottage, as outside, everything was just right. Everything was spotless; everywhere was neatness. And, smiling a warm welcome, was the dearest of old women. The girls were at home at once. Soon they were enjoying glasses of milk and delicious cake, and the merriest of merry talk.

"And now," said the old wood-cutter, "for the answer to your question. If you will peep through my magic window, you will know it."

"Magic window?" exclaimed the girls together.

"Yes," smiled the old man; "its there!"

And he pointed to a small window that overlooked the garden. Each corner of the window had a coloured pane.

"Looking at the world and the people in it," said the old man, "is very like looking at my garden through that window."

"How do you mean?" asked Millie.

"Well, it's like this. A few people look through the clear glass. They see things and other people as they really are. They see the bad as well as the good, the ugly as well as the beautiful; but, mind you, they do see the good and the beautiful. These are the wise people, and there aren't too many of them."

What about the others?" asked Mollie.

"Oh they look through one of the coloured squares. For example, you, my dear, look through that golden one, and, to you, everything and everybody is radiant, and even ugly things look lovely to you."

"And which pane do I look through?" asked Millie, quietly.

"Occasionally, my dear, you look through Mollie's pane."

"That's when Mollie is with me," said Millie, generously.

"Yes! But when Mollie is not with you, you usually look through that one."

And he pointed to a square of a queer greyish blue.

"Now, just look at my garden through those two panes and you will see the answer to your question."

As they walked home together, the two little friends talked much less than usual. They were busy thinking. And Millie was making a big resolution. The old man had explained that Mollie's pane was love; that it was love that made everything look lovely. And Millie was wise enough to want to live in a lovely world.

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

This time, we have a really lovely story, written by a big little girl of six. I think it is lovely; don't you? And I am sure that Margaret and Joyce are lucky little girls. To come home from London and find a new baby sister was a great joy. But I don't know what the boys will think. They are not all made of frogs and snails and puppy-dogs' tails, I know. However, Joyce is only six, and I really believe that if, one day, she comes home and finds a bouncing baby brother, she will say that he is the dearest little baby in all the world.

Heaps of love to you all,

UNCLE FISHER.

ABOUT BEATRICE.

Once upon a time there were two little girls who lived in a cottage in the country. They had lots of toys and a lovely garden and meadows to play in, and a nice doggy and a pussy and lots of turkeys, and ducks and chickens and a big moo cow who gave them some milk; but there was still one thing they wanted very much. They wanted mammy to buy them a real live baby; not a boy, because boys quarrel. When the summer came they went to stay with auntie in London, and when they came home, what do you think? They found the loveliest teeny weeny baby sister and a lovely spanky pram.

This is a true story, and the two little girls are Margaret and Joyce Snowling, and the little baby is Beatrice. She is six months old now, and laughs and pulls my hair. She is the dearest little baby in all the world.

JOYCE SNOWLING, aged 6 years.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

REASONS FOR BANDS OF HOPE.

1—There is absolute and overwhelming proof that drinking alcohol begins so early that it is impossible to get hold of children too soon.

2—The young people, as they merge into youth and go out into the world, are exposed to constant temptation and opportunity to drink.

3—It is difficult to cure the drunkard but easy to influence the child, and prevention is better than cure.

4—The teaching of the Band of Hope is a good auxiliary to the work of the Sunday School and Church.

5—In getting the children on the side of total abstinence we are moulding public opinion.

6—The Band of Hope teaching has often a reflex effect upon the parents.

OPINIONS.

"Let all Sunday School teachers remember that it is their duty, as servants of God, to concentrate every nerve of their body in fighting against this giant who is defying the armies of the living God."—The late Canon Wilberforce.

"'The best,' said he, 'that I can you advise,
Is to avoid the occasion of the ill;
For whence the cause whence evil doth arise
Removed is, the effect surceaseth still.'"

—Spencer.

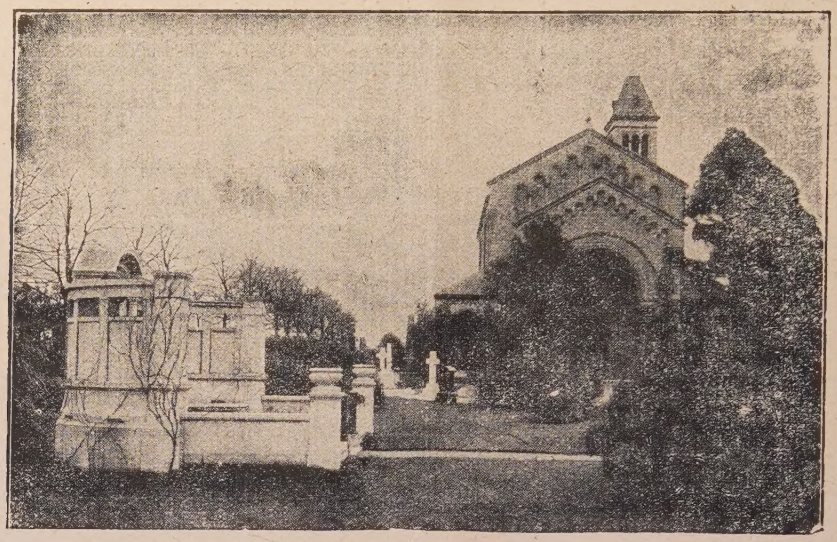
"When you are swimming against the tide of public opinion, be sure that you are no dead fish, for they float with the tide and not against it."

—Anon.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



VIEW OF MANCHESTER CREMATORIUM.

CREMATION.

CREMATION is a scientific, beautiful, clean, and reverent way of dealing with the remains of our loved ones.

RECOGNISED by law, and regulated by Act of Parliament.

ENQUIRIES into cause of death prevent foul play passing undetected.

MAKES the disposal of a dead body something not repulsive, but artistic and symbolic.

ABSOLUTELY prevents pollution of soil, or air, or water.

THE body will not suffer the corruption and decay of the grave.

I SHOULD desire when I myself die that my body be reduced rapidly to ashes, so that it may do no harm to the living.—*(Bishop Gore).*

ONLY a little over an hour is sufficient to effect that which it takes years to do if the body is buried.

NO intelligent faith can suppose that any Christian doctrine is affected.—*(Bishop Fraser).*

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896 TELEGRAMS—"INCINERATE, MANCHESTER.

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